

THE CHURCH OF GOD EVANGEL

"And when the day of Pentecost was fully come they were all with one accord in one place." Acts 2:1. "And they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance." Acts 2:4.

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CLEVELAND, TENNESSEE JULY 30, 1927

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Twenty-Second Annual Assembly of The Churches of God October 24-30 Inclusive

Church of God Marches On With Triumphant Victory

"B.-T.-S."

438 W. 7th St.
Newport, Ky.

Mr. F. J. Lee:

Dear Brother:— Observing the special notice in the Evangel today for all the boys and girls that have the finance to pay for one full term in the Church of God Bible School, I decided to write you at once. I loved the last term so well I don't see how I can stay away. I suppose you remember the boy that suffered so with the bone-felon, although I suffered terribly with my thumb last term, the dear Lord blessed me with the means with which to pay board and tuition for six months in the good old B. T. S. And listen Brother Lee! "I wouldn't think of starting to school without sufficient funds to carry me through the entire term."

I am deeply interested in the Bible School. I would like to know something of the next session of school, who is going to be superintendent and literary teacher, etc. and whether they are going to teach music this year or not. You know it is natural for me to want to know these few things as well as I love the school. I shall appreciate your promptness in answering my letter at your earliest convenience.

Yours affectionately,
Levi Tipton.

Dear brother and others: I will state that the superintendent has not yet been selected. Brother Payne was selected by the new school board after its appointment at last Assembly.

Some of the brothers suggested that the old board cannot select the superintendent for the year following. This being the case we will have to wait for the appointment of the new board before we can know who the superintendent will be.

We want to hear from others at once on this very important subject, as to how you feel about attending the Bible School.

F. J. Lee.

NOT AFRAID TO TRUST GOD FOR SOUL AND BODY

CARPENTER, Miss.—I praise God for His goodness to me. I am saved, sanctified and filled with the Holy Ghost and a member of the Church of God. I am not afraid to trust God for my healing for He has healed my body all the time for about three years. Some might think that I have not been sick but I have. I have been very near death's door but the Lord healed me. I want to say to the poor sick in soul and body, look to the Lord who is able to save your soul and your body.

There are no Church of God people here except my daughter. Pray for this place. Pray for the healing of her baby.—Pearl King.

GOD IS BLESSING AT ROME

ROME, Ga.—I want to testify thru the Evangel. Praise God I feel good in my soul. Brother Chambers was with us ten days in a meeting, and the Lord surely did bless us. Some were reclaimed, some saved and three came into the church. Brother Looney is our pastor, and we all love him. He certainly gives out the Word with power. The devil has tried all he could to down the work of the Church of God. Praise God it is built on a rock.

All of the praying people pray that God will continue to bless in our midst, and that we might ever be found humble.—Mrs. Ira Grinnell.

GREAT REVIVAL CHARLOTTE, N. C.

The writer together with the assistance of I. G. Roberts, pastor at Charlotte, has just closed the greatest revival that has ever been conducted for the Church of God in that city.

Last winter the work was at a low ebb, seemingly breathing its last when Brother Roberts came to hold a meeting. After he preached a few times, things began to pick up, folks began to contribute liberally, not only for his support but to finish the church building. One of the land owners built a nice four room house by the church, gave Brother Roberts the key and said, "Move in, no rent will you have to pay as long as you preach what you are preaching now." This man is now in the church. This made it possible for us preachers to have a nice home during the revival.

The boys of this vicinity donated a \$40.00 electric fan to the church. This one together, with one loaned to us for the meeting added to the comfort of the large crowds that attended. The police force rendered excellent service in keeping perfect order. They expressed themselves as having enjoyed the meeting in which there were thirty-three saved, fourteen sanctified, ten received the Holy Ghost, thirteen baptized in water and twenty-nine came into the Church. We closed the meeting with others getting thru. I feel there are many looking this way who did not get the blessing during the revival but who will be with us in a few days.

In all my travels and ministerial experience I have never seen as much turnip greens, chickens, loaf bread, cakes, etc. brought in to any one as there was brought to us during this revival. We were also invited to good homes for dinner and supper. The folks of Charlotte are free hearted and gave liberally in the collections.

There is a work in Charlotte now that any preacher would be glad to pastor, although I don't see much chance yet of a change being made as Brother Roberts is proud of his work and they seem to love and appreciate him.

The meeting continued for three weeks and on the last Sunday there were about six large furniture and moving trucks drove up in front of the church on which two or three hundred passengers boarded for the river to the baptizing. The long procession attracted the attention of the people of the town as we drove thru the streets. The girls and boys who a few weeks before had thought of nothing but picture shows, were singing the songs of Zion on their way to the water. I am expecting to tell you more about Charlotte later.—The messenger during the revival, Roy E. Blackwood.

JELICO DISTRICT MEETING

The Jellico District Meeting of the Church of God convened at Shipley Grove, Tenn. June 10th to 12th. Brother L. E. Jones was in charge. Our Overseer was with us. On Friday night Brother Jones and Brother McLain made short talks which were enjoyed by all. Brother Anderson and others came over on Saturday night. Brother McLain delivered the message. We thank God for men who are not afraid to give out the truth.

Brother Anderson and Brother McLain preached for us Sunday morning. Dinner was served on the ground after which a Sunday School program was rendered, then a call for the different churches and short talks by different ones. Brother McLain brought the message Sunday night. The meeting closed with handshakes, love and good-byes. We hope to have our State Overseer with us again.—A. Holmes, Goins, Tenn.



HONORABLE CHARLES S. MAYFIELD, ATTORNEY

The above photograph is that of the Hon. Charles S. Mayfield of this city, attorney for the Church of God who has put up a valiant fight for the legal rights of the Church of God and a complete vindication of the noble principles for which she stands.

He expressed to the editor a few days ago, his high appreciation of our people, the privilege that he had enjoyed meeting a number of them during the long period of this litigation and the pleasant association of those to whom he had become more intimately acquainted.

He further expressed that his connection with this litigation had been a pleasure to him and especially the thrill of the final victory which would have been far greater had we not confidently expected the decision to come as it did which was in his favor and that of his clients, the Church of God.

Our readers will especially read the decree of the chancellor which appears elsewhere in this issue and which was confirmed in its entirety by the State Supreme Court sitting at Nashville, Tenn.

CHILDREN'S DAY A SUCCESS

WEBB, Miss.—On the first Sunday in July we had Children's Day at Dolle Lake Church, Webb, Miss. It was a grand success. There was a vast number of people from miles away. They met early and seemed to be in unity and love. The superintendent called the Sunday School to order at once. We had a good Sunday School then the Children's Day program opened by Brother Scruggs with prayer then an impressive talk on the meaning of Children's Day.

There were about forty recitations and a number of impressive songs. The children all had lovely pieces and recited with expression. Master Tillman, a blind boy, recited "If." Oh, it was touching. Another impressive piece was "Christians Watch Your Light" by Marvin McCollough. I wish every child of God could read that piece.

We thank the children and parents of the Baptist Sunday School for their loving help in making the day a success. The good dinner was enjoyed and much taken home for supper. At the close the song "Two Little Children" was sung and a collection for the orphans was taken. Brother Wm. J. Scruggs, the Pastor, spoke to the parents on training the children. Every one enjoyed the day and I feel that the community was drawn closer together in love than ever before, by the love and impartial training of all the children by the Church of God clerk, Sister Tubbs and other workers.

Saints pray for the success of our

SUNDAY SCHOOL AND MISSIONARY BAND GROWING

EUSTIS, Fla.—The Church of God Sunday School and Missionary Band Union convened at Winter Garden June 26th. The Union is really getting better each quarter. It is young but is getting more life and is more interesting.

The union opened at 10:25 by our district superintendent, Brother P. C. Hickson who is a Bible scholar. The welcome address was delivered by the Pastor, Brother T. M. Tarver. Response by Sister C. E. Young. Our State Supt. delivered a wonderful address and the District Supt. conducted a review of the Sunday School lessons.

In the afternoon our State Supt. gave a very helpful talk and Brother Norbit Marselles of Orlando brought forth an interesting sermon. After this soul stirring sermon a sacred program was rendered by the Missionary Bands of the district.

The next Union will be at Wildwood, Fla. We trust the saints, especially of the West Coast, will show they love the Cause by their presence. Brother U. P. Bronson, State Supt. and Chairman; Brother P. C. Hickson, District Supt.; Sister Annie Sutton, District Treas. and Sister C. E. Young, District Chairman and Sec'y.

Sunday School, also for our revival which begins the 3rd Sunday in July. Pray that souls will be saved. May God bless everywhere.—B. E. Scruggs

WONDERFUL VICTORY

Akron, Ohio.
July 23, 1927.

Dear Bro. Llewellyn,
Greetings.

Praise God for the wonderful victory He has given His church! He has surely answered prayer. We are rejoicing with you in the great victory. The people of Ohio are encouraged. Such a burden has been lifted. Praise the Lord!

Brother and Sister E. Haynes.

Standing Foursquare For The Bible

DALTON, Ga.—I praise the Lord for what He has done for me and others at Dalton. The Lord surely is blessing. Brother S. L. Cantrell is our pastor and he is a real shepherd to the flock. He has sown some good seed.

We had our district meeting here the 14th and 15th. The Lord was with us from the beginning. Several made talks on Sunday School work which were real interesting. Brother Llewellyn brought the message at 11:00 a. m. The Lord blessed him in giving out the word in a wonderful way. We want him to visit us again soon. Brother Chambers and others also brought interesting sermons. A three weeks revival followed with Brother Chambers in charge. The altar was full of seekers every night. Twenty-three were saved, twenty sanctified and nineteen received the Holy Ghost. Twenty-six came into the church and ten followed the Lord in water baptism. Fourteen of these twenty-six came out of the Assembly Church, one wonderful preacher came in. We wish him God's speed.

We find in John 8:36 "If the Son therefore shall make you free, ye shall be free indeed." We are so glad because we are free. Eternity alone will tell the good that was done. The saints were made to shout, dance and talk in tongues. If you want to come to a place where they love unity and faith and where you can get your soul fed on the work of God and the saints are on fire, come to Dalton, Ga. We are looking for great things.

God has done some marvelous healing here. Sister Stansell was very sick, could not turn herself in bed and we held on to God until He healed her. Brother Lee Stansell's baby was real sick with locked bowels and they trusted God and He healed it. A sinners man's baby was taken with spasms, they sent for us and we prayed and rebuked the devil in Jesus name and He healed it. There have been many other similar cases. We are glad for some true blue, red hot, pure gold material at Dalton. We are standing foursquare for the Bible. Husband and I have had the Holy Ghost for seven years and not tired of the way. Our little girl has the blessing but we have two unsaved boys and want every one to pray that God will save them. Pray for me.—Mrs. Joe Moon.

THE LORD IS STILL WORKING

FLEMING, Ky.—We have just closed a three weeks meeting at this place. It began the first week in June and continued until the last. The Lord has wonderfully blessed us. Six were saved, three sanctified, one received the Holy Ghost and three baptized in water. Thank the blessed Lord for all this. Three were added to the Church of God.

The Lord is still working with folks here. He surely blessed Brother Frost in giving out the messages from time to time. I am glad of this way and want all to pray that the dear old Church of God will grow and blossom as a rose. Brother A. C. Frost is our pastor.—Ethel Burns, Clerk.

REAPING TIME IN SODDY

SODDY, Tenn.—I praise the Lord because I'm on victory side now. The Lord is still blessing at Soddy, the last week of June and the first of July the Lord sent us a wonderful revival. Brother James Jeffrey and Brother William Chauncey were with us but not a sermon was preached. It seemed as if it was just a time of reaping the seed which had already been sown. Between thirty and forty were saved, sanctified and baptized with the Holy Ghost. Seventeen were added to the church at one time for which we praise the Lord.

The devil is trying to pull down and destroy but Christ told Peter upon this rock I'll build my church and the gates of hell shall not prevail against it. Thank the Lord for it.

On last Sunday morning the Lord wonderfully healed my husband after a week's suffering. We had prayer for him several times but Sunday morning victory came. Thank the Good Lord. How I do praise Him for His presence and power in time of need. Pray much for the church at this place.—Mrs. G. S. Hackney.

GOD HAS LOVE AND MERCY

La BELLE, Fla.—I thank God because He has mercy and love. He loves the people of LaBelle because He loved my home and has blessed it. He saved me two years ago and sanctified me and gave me the blessed Holy Ghost. Three weeks ago He saved and sanctified my wife and one week afterward He gave her the baptism of the Holy Ghost. We both got it like the Bible said for we spoke in other tongues as the Spirit gave utterance.

I thank God because I learned when I got the Holy Ghost that God could heal our bodies. He has healed me and my family, also many others, thru prayers. Praise His holy name. I love Him more every day because I learn more about Him and His precious will and I am glad that God has messengers that can deliver messages which take effect on people's hearts. I thank Him for Brother Jim Lucius. He delivered God's eternal truth so plain that people have seen, accepted it and are still in this good old way.

We are having a revival here now and are glad to have Brother and Sister Moore and little family with us. Brother Moore is our pastor here now and we are well pleased with him and his family. I think God is pleased and I want the precious truth of God to keep burning, the blood to keep cleansing and the love of God to keep extending. I desire the prayers of God's blood washed saints that LaBelle will continue to grow in grace and to hear and accept the truth of God our Father. Pray for me and my family. We have four little children and my desire is to rear them for Jesus.—R. M. Luchey, box 55.

LORD BLESSING W. PALM BEACH

We conducted about a months revival at this place. We had with us Sister Sussie Thompson and co-workers, also Sister Rosa Early came and helped us. They certainly did preach the Word and the Lord wonderfully used Sister Sussie Thompson in giving out the Word. Five confessed the full blessing, two sanctified, four followed the Lord in water baptism and three added to the Church of God. We had feet washing on the Sunday night after the baptizing. Pray for us.—Elder Leo Cooper, Pastor, 629 5th St.

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We will do our best to keep from making mistakes, but if we make a mistake we will take pleasure in correcting it if you notify us.

We invite all the workers to send us reports of interest from the battlefield. If nothing else, a postal card telling where you are this week.

Help to make the Evangel a medium of information as well as a spiritual blessing.

Entered as second-class mail matter March 1, 1910, at Cleveland, Tennessee; under the act of March 3, 1879.

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JULY 30, 1927

Letter From E. C. Clark

Clarksburg, W. Va.

July 22, 1927

J. S. Llewellyn,
Dear Brother in Christ:

Having been advised that the litigation has been settled favorably to us, I beg to say that we received this news gladly, having looked forward to a complete vindication of right against wrong for which we have fought and endured the contempt and embarrassment of our opposers. Permit me to say that I highly appreciate, as I also feel that the Church in general does, the faithful manner in which you have from time to time fulfilled your position not only as editor and publisher but many of the hardships above mentioned having fallen upon you, making your burden double heavy.

I feel that you, with the other officials that served with you, deserve due credit for this present success of the litigation from which we now emerge to once more go forth free from this continual embarrassment which we have suffered for years.

I feel that the depression which has been the result of the continuous onslaught of our opposers will revivify and soon will shine forth the principles for which we have stood. I have felt all the while that if we received justice, the outcome would be favorable to us as I could not conceive the idea that ten of the twelve elders and the other seventy at large together with the plurality of the Church, could be, or would be, standing for that which was unjust. Accept therefore my appreciation of the confidence which I feel we all shall soon enjoy in the future of the Church, and at the same time I extend to you a continued pledge of faithfulness for the future. And while it will take some little time to remove the chaos and debris from the wreckage, be not discouraged. I hope to see the very near future bring about the establishment of the Publishing House in the good roomy and spacious building and offices, which you together with your associates have purchased and planned for the home of the Evangel and the various periodicals maintained in the interest of the Church of God.

I feel it has been the ambition of you as the Editor and Publisher to make the publishing house a place of interest and success and for that reason being a committee member in the interests of publications, I insisted that you be permitted to go on unhindered with your work and now I believe a new day has dawned upon us I hope to see the accomplishment of that for which I feel you have labored and whatever contempt you may have suffered I feel sure that you at this time feel vindicated for such contempt.

I leave for school in Pittsburgh, Pa. 26th and while this is for me a sacrifice at present, I hope the time to come when I can better and in a more effectual manner be a helper in the work.

Faithfully yours,
E. C. Clark.

EUPORA, Miss.—I praise the Lord for the way He blessed us Sunday. We had all day services and dinner on the ground. The services were well attended. We had children's exercises in the morning and in the afternoon the saints all testified and the power was felt.

I thank the Lord for saving, sanctifying and filling me with the Holy Ghost. I want every saint to pray that I will always stay where I can feel His wonderful power. Pray for the work at this place. We are expecting to start a meeting here the fourth Sunday.—Nettie Daniels, R. 4, Box 83.

The Opinion of The State Supreme Court

Delivered July 15, 1927, Filed
7-16-27.

The Church of God et al

vs.

A. J. Tomlinson et al
Bradley Equity.

OPINION.

Do the complainants or the defendants and cross complainants represent the true Church of God? Each undertakes to enjoin the other from interfering in the management and control of the church and its property. Each charges that the other has departed from the "faith and practice" of the church as originally established.

The controversy relates alone to the government of the Church, and incidentally to the management and control of the Church property, valued at \$150,000.00.

No question of creed, doctrine or scriptural interpretation is involved. In so far as "the faith once delivered to the saints" is concerned all parties seem to be of one mind and one accord.

The Church of God is a voluntary religious association, with a membership in excess of twenty thousand scattered over the United States and the Bahama Islands.

Its beginning dates back to 1886. It was reorganized about 1902, with a small membership, but since that time its growth and expansion has been rapid. Prior to 1921 it had neither constitution, articles of agreement or by-laws.

Beginning in 1906 it had an annual assembly of its ministers and lay members. Due notices of these meetings were given and all ministers and lay members were invited to attend and participate. This body, consisting of the entire Church, was denominated "The General Assembly." At those meetings they interpreted the scriptures, adopted resolutions pertaining to the church government, and prescribed rules of practice for its members.

Beginning with 1903, and down to 1923 the defendant, A. J. Tomlinson was the dominating and controlling factor in the annual assembly and was its highest officer, and whatever he suggested or recommended was usually agreed to by the assembly.

Their method of taking action was of a negative character. For example, if a resolution was introduced, after due consideration, if it met with no opposition, an entry was made on the minutes showing that it was "adopted unanimously." But if one member opposed it it was not adopted. Everything was done by unanimous consent.

The following recital from the minutes of 1920 is contained in the minutes of other sessions of the assembly, to-wit:

"In these meetings matters should be discussed with love, humility and meekness. No votes should be taken to decide questions. Everything should be done with one accord and questions settled by mutual agreement. If there is division on a matter hold it over until all can agree. If one should seem obstinate and contrary, don't run the matter over him, but take up his case and investigate the cause for his obstinacy, and if he shows the spirit so that he should be heard, then show him courtesy. But if he proves to be wrong, then deal with him as the Bible directs. After this is all done take up the original subject and dispose of it in harmony and love."

In 1904 the headquarters of the church was established in Cleveland, Tennessee, with Tomlinson in charge. Subsequently, a large tabernacle was constructed in Cleveland, in which to hold the annual sessions of the General Assembly.

This controversy results from the fact that in 1923 the General Assembly deposed Tomlinson from office for misappropriation of funds belonging to the church, and he was also expelled from the local church at Cleveland, which he had founded. He was cited for trial but did not appear. Several of his associates were removed from office and expelled from the church at the same time.

Thereupon, Tomlinson and his associates, while acquiescing in the right of complainants to manage and control the church property, under claim that they represented the true Church of God, began writing letters to that effect, collecting money from the members, and brought about a condition of confusion and diversion of funds that necessitated the filing of the original bill herein.

Both the ministry and laity that had supported Tomlinson loyally for so many years, after full investigation and ample opportunity given him to explain his conduct, concluded that he had betrayed his trust, and was no longer entitled to their confidence and fellowship.

Their conclusion in the matter is final and not subject to review by the courts.

Tomlinson is not seeking any relief himself; in fact, he is in no position to do so, but he procured a number of individual members of the Church of God to file a cross bill, charging that complainants had departed from the faith and do not represent the true Church of God, etc.

The Court of Appeals so held, upon the ground that the adoption of a constitution by the General Assembly in 1921 was a departure from the "faith and practice" of the church.

The General Assembly is composed of all of the members of the church, and, with respect to this matter, Tomlinson and his followers are in no better situation than complainants. The constitution was adopted unanimously, and cross complainants neither charged in their pleadings nor testified on the trial that they had opposed the constitution, or took no part in its adoption. They do not specifically base their right to relief upon the mere fact that complainants favored the adoption of the constitution, and, so far as the record affirmatively shows, their situation is no different from that of the complainants.

The gravamen of the cross bill is that complainants left the true church and formed another church, a charge which is not supported by the evidence.

It is manifest that the adoption of the constitution had nothing whatever to do with the so-called split in the church. The deposing of Tomlinson was the sole cause of the division, and the alleged illegal adoption of the constitution was an after-thought. After the constitution was adopted it was acquiesced in by cross complainants for about two and a half years before they made any protest, and most likely they would never have interposed an objection but for the fact that they were induced to do so by Tomlinson, at whose instance the constitution was adopted. Tomlinson was the General Overseer, the highest officer in the church.

We quote from the minutes of the 1921 General Assembly as follows:

"The General Overseer made a few remarks in which he mentioned a written constitution. Some of them are:

"The elders in council with General Overseer have concluded there is need of a constitution for the Church of God. Remember this is not settling forth any laws or creeds that are binding us. We are only setting forth that which we have been practicing for years."

"The General Overseer then read the constitution which was drawn up by the General Overseer and elders in council.

CONSTITUTION

PREAMBLE.

"We, the Church of God, the ministry and membership of the General Assembly of the Churches of God in conference assembled at Cleveland, Tenn.

"In order to form a more perfect union, establish the principles of Theocratic Government, set forth the teaching, principles and practices as heretofore interpreted by the General Assembly as further herein provided and for the general welfare of its membership; do ordain and establish this constitution for the General Assembly of the Churches of God.

ARTICLE 1.

PURPOSE OF ORGANIZATION.

"Section 1. This organization is and shall be known as the General Assembly of the Churches of God.

"Section 2. The object and purpose of this organization is to propagate the doctrine, principles and practices of the Church of God, as set forth in the New Testament, as interpreted by the legally authorized officials of this organization, which interpretation may be found in the minutes of the annual sessions of the General Assembly, also filed at the business headquarters of the Church of God.

"Section 3. The promulgate rules and regulations to govern the local churches of said organization, and otherwise promote the general interest of the General Assembly.

"Section 4. To search out the Bible plans of government and discipline and interpret the same.

"Section 5. To provide a general government in which is vested full power and authority to dictate and promulgate rules and regulations from time to time to govern the local churches composing said Assembly.

"Section 6. To provide a general convocation for the mutual fellowship, spiritual development and general welfare of its membership.

ARTICLE 2.

MEMBERSHIP.

"Section 1. The membership of the General Assembly is and shall be composed of all the local churches as recorded in the minutes of said Assemblies.

"Section 2. When a new church is set in order by any legally authorized minister of the Church of God, this new church, as a product of his labor, becomes a member of the General Assembly and shall be subject to the government, teachings, principles, and practices as promulgated from time to time by said General Assembly.

"Section 3. No local church shall withdraw from the General Assembly as a whole, but such individual members of said local church who may become disloyal or otherwise disorderly, shall be dealt with and excluded from membership in such local church.

ARTICLE 3.

GOVERNMENT.

"Section 1. The government of this organization is and shall be Theocratic in form, as interpreted by its officials.

ARTICLE 4.

OFFICERS.

"Section 1. The officers of the General Assembly of the Churches of God are and shall consist of General Overseer, general secretary, council of twelve elders and other seventy elders, presbytery, state overseers and trustees.

"Section 2. The duties of the General Overseer shall be the general supervision of all the work of the general Assembly and to sit as chairman of said Assembly when in session.

"Section 3. The duties of the general secretary shall be to keep a careful record of the General Assembly, and act in conjunction with the General Overseer in execution of any and all legal documents authorized by the General Assembly.

"Section 4. The duties and powers of the council of the twelve elders shall be to consider all questions that may properly come before them pertaining to the general interest and welfare of the Church of God. It is, and shall so be understood, that the twelve in conjunction with the General Overseer shall be the supreme council.

"Section 5. The duties of the seventy elders shall be to faithfully represent the government and teaching of the Church of God in their various fields of labor, and to sit in joint session with the twelve in the Assembly to make final decisions on all questions that shall come before said Assembly.

"Section 6. The twelve elders and the seventy elders shall together with the General Overseer be understood and so construed to be the official Assembly while in joint session, which shall have full power and authority to designate rules of government, teachings and principles for the local churches, those present to constitute a quorum.

"Section 7. The duties of the trustees of the General Assembly is and shall be to hold in trust all property belonging to the General Assembly for the full use and benefit of said Assembly, and to see that no property or part of the same shall be converted to any other use than that which is in harmony with the plan and purposes, government and teachings of said General Assembly.

"Section 8. The presbytery and their duties:

"The General Overseer and the state overseer shall constitute the presbytery in the respective states or provinces, who, after all investigations necessary and other proceedings provided and authorized by the General Assembly shall have full power and authority to license or ordain candidates for the ministry.

"It is further understood that it shall be within the power of the presbytery to take final action in revoking the license or ordination of any minister for any reason or cause satisfactory to themselves.

"Section 9. The duties of the state overseer is and shall be to have the oversight of his state or territory or as much as possible conduct or order a general evangelistic campaign over his state during the year. To see that every church is supplied with a pastor as much as lieth in his power. In short, oversee every interest of the work in his territory.

"Section 10. The term of all officials shall be fixed by the General Assembly while in session.

"Section 11. Any official is subject to impeachment for an offense rendering him unworthy of the position that he occupies.

ARTICLE 5.

JUDICIAL.

"Section 1. There shall be a judicial body composed of seven of the twelve elders who shall decide all matters which shall properly come before them, whose decision shall be final.

"Section 2. There shall be a judicial body who shall sit in the various states where churches are established, to consider all matters coming under their jurisdiction, said body shall be composed of the state overseer, one of the seventy elders, and one bishop.

"Section 3. It shall be the duty of the board designated in section 2 of this article to examine all candidates for the ministry, and, if found satisfactory, they shall refer them to the presbytery for license or ordination.

"Section 4. It shall be the duty of the board designated in section 3 of this article to try all ministers for any offense committed within the state where they shall convene; if, for any reason their decision should be unsatisfactory to either of the litigants, he shall have right to appeal to the body mentioned in section 1 of this article.

"Section 5. It is and shall be within the power of the local church to try its members for any offense contrary to the government, teaching, principles or practices of the Church

of God. Their jurisdiction, however, is limited to lay members only.

"Section 6. No business conference or any act shall be legal unless presided over by a legally authorized moderator.

"Section 7. Any lay member of the local church who has been tried for any offense and convicted or excommunicated who, for any reason, may feel that he has been improperly or illegally dealt with, shall have the right to appeal from such decision to the body set forth in section 2 of this article. And if, for any reason, he may be dissatisfied with the decision of this body, he shall have right to appeal to the body set forth in section 1 of this article.

"Also if there be a litigation between two or more members of a local church, and if, for any reason, they be dissatisfied with the decision of the local church, they may have a right to appeal to the board set forth in section 2 of this article, and if, for any reason, they should be dissatisfied with the decision of the board set forth in section 2 they may have right to appeal to the board set forth in section 1 of this article.

ARTICLE 6.

FINANCE.

"Section 1. It is and shall be recognized as an accepted principle, and a part of God's financial plan that all the membership shall pay tithes of their net earnings or income.

"Section 2. It is and shall be ordained that the tithes are for the support of the ministry only.

"Section 3. For the love of the gospel and the general welfare of the church it shall be the duty of the membership to make free-will offerings from time to time as the needs may require.

"Section 4. It shall be the duty of all persons intrusted with finance belonging to the Church of God for any purpose, as treasurer of said church, to deposit the same in a reliable bank to the credit of the Church of God.

"Section 5. The power to regulate and operate the financial system shall be vested in the supreme council.

ARTICLE 7.

EDUCATION.

"Section 1. A Bible Training School shall be maintained as long as advisable, for the education of our ministers and workers, which shall include the extension department of the Bible Training Correspondence Course and any other educational pursuits that the General Assembly may from time to time deem necessary.

ARTICLE 8.

AMENDMENTS.

"Section 1. As the work of this organization progresses, and the number of Churches increase, the General Assembly may create new and other positions and fill them as needs may require.

"Section 2. This constitution may be amended by a unanimous agreement of the official Assembly in any regular session.

"After General Overseer read the constitution he asked the Assembly if they wanted it reread or if they wanted any explanation.

"Following the reading were a few questions, explanations, and deep consideration, after which T. A. Richard suggested that the Assembly accept the constitution as a whole.

"It was unanimously agreed to accept it.

"General Overseer said, 'In order to show our appreciation of His presence and it seeming good to us and the Holy Ghost, let us all kneel before the Lord and reverence Him.'

"All knelt and thanked the Lord.

"After prayer all stood and praised God while the orchestra was playing.

"The General Overseer exclaimed, 'BEHOLD WHAT GOD HATH BROUGHT!'

We wish to emphasize what Tomlinson said at the time, as to the object of this document; what the complainants now say, and what the General Assembly declared at its 1923 session, viz: 'We are only setting forth that which we have been practicing for years.'

It is well established that a usage engaged in for a long period binds those affected thereby, and it would be most inequitable to permit Tomlinson, who dominated the assembly, to induce its members to adopt this instrument, and then, after he has been deposed, to ask the court, through his confederates, to say that, by approving these governmental rules, they departed from the faith and forfeited their rights to any interest in the church or its property.

At the 1920 General Assembly the following declaration was adopted: 'Be it known to all people everywhere that we, the General Assembly of the Churches of God, now convened in business conference, at Headquarters in the city of Cleveland, Tenn., set forth the following declaration:

"First. That the minutes of all previous Assemblies are a true official record in substance and in fact as kept by the authorized clerks by said Assembly, and published by those fully and legally authorized to do so, and not the product or individual statements of A. J. Tomlinson, the General Overseer.

"Second. That the names of all the local churches recorded in various minutes including this one are the result of the faithful services of the ministers and representatives of the General Assembly and when thus received by the said representatives of the General Assembly, they then became and composed a part of the General Assembly. We, therefore, do not recognize the right of any local church to withdraw from the General Assembly as a whole, but those who prove disloyal to the Government and teachings as promulgated from time to time by the General Assembly or otherwise disorderly are to be dealt with in individual manner and excluded as a member of said church.

"Third. That all the ministers, whether general overseer, elders, bishops, deacons or evangelists have been and are construed legal representatives of the Church of God while in harmony with its government and teaching.

"Fourth. That the General Assembly of the Church of God is that organized body with full power and authority to designate the teaching, government, principles and practices of all the local churches composing said Assembly.

"Fifth. That the name of this church is the Church of God which is sometimes referred to as, with headquarters at Cleveland, Tenn., only with the purpose of distinguishing it from other churches calling themselves the Church of God, but that it is no part of its name.

"Sixth. That one of the first principles accepted in the earliest history of its organization was that we accept the whole Bible rightly divided, which is today one of its most sacred principles, therefore we meet together in annual conference to search the Scriptures and put them into practice. Our teachings and faith are the same as originally accepted in its original organization and all of the changes in government and management have been duly authorized by the General Assembly in its various annual sessions.

"This read and unanimously approved by the Fifteenth Annual Assembly of the Churches of God on the 8th day of November 1920.

A. J. Tomlinson, General Overseer.
E. J. Boehmer, Clerk.

As far back as 1910, when Tomlinson was General Overseer, the minutes recite the following:

"It was decided by the Assembly that the General Overseer appoint pastors for the different churches as they give consent to go, feel led of the Lord," etc.

In 1911 the General Assembly appointed an overseer for each state and defined his duties.

It was provided that a minister could be tried before a state overseer.

We quote from the minutes of 1915:

"Q. Can a minister who has been tried for some offense before the state overseer appeal to the Assembly?

"A. In case one feels he has not had justice given him he can appeal to the General Overseer as the General Overseer stands for the Assembly when the Assembly is not in session."

We quote the following from the minutes of 1917:

"Q. Is it right for any one to have charge of a church who will not pay tithes and furthermore who opposes paying tithes? A. No. The Assembly stands for paying tithes, and any one who opposes is not loyal to the Church. Every minister has to say he agrees with the teachings of the Assembly before he is ordained."

We quote further from the minutes of 1913:

"Q. What must be done with a member who has the Holy Ghost and 'must have just a little bit of tobacco'? A. This question gave rise to considerable discussion and careful consideration of the tobacco subject. The sentiment of the Assembly was finally obtained and a decision made.

"All of our ministers and local churches are to refuse to accept any who use tobacco into the Church under any circumstances. Those who are already in the Church who use it are to be dealt with in love, given ample time, only a few weeks, and if they fail to abstain they are to be disfellowshipped. Q. Can any one belonging to a lodge or secret order be received into the Church of God? A. This question has been amply dealt with in the past and the answer is emphatically, No!

"Q. Can any one belonging to the United Coal Miners' Association be received into the Church of God? A. The question might cover labor unions of all kinds. This matter has been looked into and studied carefully from every viewpoint. The time will come when we cannot buy or sell unless we have the mark of the beast in hand or forehead. It is a matter of bread and butter, but we do not dare to compromise and be bound by an order to bestow a favor upon a member of such order in preference to a brother of the household of faith. The question has been answered before with a positive, No!"

These are but a few of the many matters passed upon by the General Assembly. The minutes are teeming with entries creating offices, appointing officers and prescribing their duties. They appointed trustees and

(Continued from page three)

And they were all
filled with the
Holy Ghost, and
began to speak
with other
tongues, as
the Spirit
gave them
utterance."
Acts
2:4.



"For
the
promise
is unto
you, and to
your children,
and to all that
are afar off,
even as many as
the Lord our God
shall call." Acts 2:39

CHRIST LOVES ME

Many a day as I sit alone
Thinking of Christ who died on the
tree,
I wonder how people could ever
roam
From Him who loves you and me.
How do we know He loves us
Is a question that's said o'er and
o'er,
We know by the promise He gave
us,
And I'll n'er forget it more.

He promised a home in Heaven,
If from sin we would live free;
I hear the answer plainly given,
Surely Christ loves me.

Sometimes when my burden is heavy,
And the sky grows dark o'er the sea,
I think of my home in Heaven,
And the question, "Does Christ still
love me?"

This sea of which I am speaking,
Is the restless sea of time;
Which is so swiftly passing,
Soon I'll see that mansion of mine.

But first of all when I reach Heaven,
The one I most wish to see,
Is the one who truly loved us,
And died on the cross for me.

I desire the prayers of those who
pray,
For weakly ones so dear,
That they pray for me and I'll pray
for you;

That we all meet in Heaven some
day.—(Miss) Pearl Mae Drake.

THE WAY GETS SWEETER

WEBB, W. Va.—This morning
finds me still saved, sanctified and
filled with the Holy Ghost and living
for God. I have been in this way one
year and the way gets sweeter every
day. I am so glad that God shines
His light down on me and led me in
this blessed way. Glory to His name,
I want to do more for Him each day
I live. It is so sweet to trust Him for
all. I can never live without Him. I
just thank Him for the deep settled
peace that is in my soul.

I am the only one in my family
that is in this way. All of my people
are against me but I expect to stand
a bold soldier for God. I want all who
read this to pray that God will do
a great work at this place and will
have His way in my life. I see so
many souls neglecting this great sal-
vation. Let us hold fast our promises
and not turn back. I want to be a
bright shining light for Jesus. I want
to be ready to go up in the rapture
when He calls for me. Oh, I am so
glad I ever learned of His meekness.
Pray that God will heal my side and
that I may stay humble at the foot
of the cross and do His precious will.
May God have His way in all of our
hearts.—Jane Chaffin.

MY STAND FOR JESUS

I am going to live for Jesus as long as He leaves me here,
And whatever He tells me to do I will do with good cheer.
My heart is fixed on Jesus, I stand on holy ground;
I know that Jesus wants me to send the gospel around.

I love to sing His praises from morning until night,
I love to shout His precious name with all my might.
I know that Jesus loves me because His Word says so;
I know His Spirit is with me, I feel it in my soul.

Some day I'll go to meet Him away up in the skies,
There will be no sorrow up there in that heavenly home on high.
But down here on earth Jesus is my guide;
I am going to live for Jesus and keep Him at my side.

I want other boys and girls to come into the fold,
And join hands with those in heaven that have gone on of old.
I am glad that Jesus saved me from that awful miry clay;
Set my feet on the solid rock and there I mean to stay.

He sanctified me holy and made me pure and clean,
He baptized me with the Holy Ghost and set me on fire for Him.
He gives me many blessings on the narrow way;
And when old Satan comes along He drives him away.—

Willie Reed, Sesser, Ill.

FEAST OF PENTECOST

The Offering of the Two Wave Loaves

F. J. Lee, General Overseer

These are the feasts of the Lord,
even holy convocations, which ye shall
proclaim in their seasons.

We have dealt with the subjects of
the passover, the unleavened bread
and the feast of the first fruits. We
will now proceed with the feast of
Pentecost.

As we have before stated, many
look upon these feasts as belonging
entirely to the Jews, and are therefore
not applying to the Gentiles. To this I
will again say, they belong to those
of the Gentiles who have become
spiritual Jews by the circumcision
not made with hand but by the Spirit.

Pente means, "five". The multipli-
cative of five is pentekonta, which
means fifty. The feminine of penta-
konta is pentekoste pronounced pen-
tay-kos-tay.

The time for celebrating the Pente-
cost was the fiftieth day from the
morning after the Sabbath of the Pass-
over.

Beginning on the next day after
the Sabbath to reckon, they counted
fifty days, this brought them to the
first day of the week. Pentecost al-
ways came on the first day of the
week.

This was by a Special Order and for
a Purpose

The passover lamb found its anti-
type in Jesus Christ. He, the great
Passover Lamb was offered not only
for the Jews but for all people. Now
let us count, according to God's own
order and arrangement fifty days
from the morning after the Sabbath,
which is the first day of the week, the
day of His resurrection. This brings
us to the event of which we are en-
joying today. Fifty days after the
resurrection the Holy Ghost came as
a paraclete, other words as Christ's
helper, not only to dwell with men,
but to dwell within those who obey
Him.

The feast of Pentecost was also re-
ferred to as the feast of harvest and
the feast of weeks. They were to al-
ways count seven full weeks after the
passover. During these weeks they
carried on the feast and offered
praises and thanksgiving to God for
the grain harvest which was usually
gathered during the seven weeks be-
tween the passover and the Pente-
costal festival, which was completed
with the wheat harvest.

This special day is referred to as
"Pentecost fully come." See Acts 2:1.
Pentecost was included within the
fifty days set apart for thanksgiving,
but it had fully come when the fiftieth
day arrived.

How Carried On

The day was observed as a Sabbath
day, all labor was suspended and the
people appeared before the Lord to
express their gratitude to Him for His
providence. The central feature of the
day was the presentation of two
loaves of leavened bread. The day
was a festival of good cheer, a day
of joy. Free will offerings were made
for the Levite, the stranger, also for
widows and orphans. They were to
especially remember their bondage
and then reconsecrate themselves un-
to the Lord.

Pentecost doesn't mean fifty alone

as some want to express it, but it
has come to have a broader meaning
than just the numeral name. As we
have shown in the beginning, the
Greek word Pentekonta means fifty.
This is a harsh, hard word, but the
word Pentekoste is a Gentile expres-
sion and is referred to as the femi-
nine. It means fiftieth. Fifty did not
stand for anything more than a num-
eral, but the fiftieth day from the day
after the first Sabbath after the pass-
over lamb was slain represented a
special day, a day of praise unto the
Lord for deliverance from bondage a
day of thanksgiving for the good
things received from His bountiful
hand, also a day of making others
glad by special gifts. It was not pen-
tekonta, but the loving, gentle expres-
sion Pentekoste or Pentecostal.

The antitype for Pentecost is found
in the descent of the Holy Ghost. All
those days from the morning after the
Sabbath were pentecostal days be-
cause they were pertaining to the
fifty days. So are the days in which
we are living, Pentecostal days. Like
the people at that day who were to
remember how they had been deliv-
ered from bondage, we are also to
remember how we were delivered
from the bondage of sin. As they gave
offerings, so are we to help the
Levites (ministers) as well as the
widows and orphans. At this day we
are to praise the Lord for the Bread
of Life coming into our lives.

The Passover Lamb has been slain,
we have feasted on Him. This gospel
dispensation began to recognize that
the days of Pentecost began on the
next day after the Sabbath which was
on the first day of the week, the
resurrection of Jesus which brought
new hope to the disciples, but greater
hope came fifty days later.

Pentecost Not Complete Without Latter Rain

The Holy Ghost is referred to as
the rain, also as the former and latter
rain. The former rain fell on the day
of the Jewish Pentecost, but since it
is not completed until we get the latter
rain, we therefore conclude that
we are yet in the days of Pentecost.

Seven means a completion of any-
thing. Since the Pentecostal days in-
clude the entire fifty days we there-
fore conclude that when the dispensa-
tion of the Holy Ghost on this earth
is completed, the time represented by
the seven weeks will be over.

We will then approach the feast of
the trumpets. Yes we are in Pente-
costal days. The outpouring of the
Spirit is at each end of the line.

This is a time of feasting and great
rejoicing. We are no more in bondage.
Why should we not rejoice since we
are in the Pentecostal days, typified
by the Jewish Feast of Pentecost?

LEAVENED BREAD

The two loaves of leavened bread
offered on the day of Pentecost doubt-
less typified the church. Unleavened
bread represented Jesus in our lives,
but as leaven is the type of sin and
corruption, I am sure the two loaves
represents the Jews and Gentiles,
compacted into one church. The first
fruits were waved before the Lord.
These consisted of all manner of
fruits as well as grain, but at this
special day the grain which had been
ground, mixed with leaven, kneaded
and compacted doubtless represented
the church organized of the Jew and
Gentile into one order, yet there will
be leaven within the local church
through the entire Pentecostal days.
That part of the Church that will be
able to go in the rapture will be the
Church without spot or wrinkle, the
Bride of Christ.

These are wonderful days. I do not
object to being referred to as Pente-
costal. I have feasted on the Pass-
over Lamb, and now I am praising
God for deliverance from bondage.
The same spirit that came into the
hearts of men at that day has come
into my heart today, therefore I praise
God for these Pentecostal days.

THE SPIRIT MAKES US ONE IN SPIRIT

For by one Spirit are we all bap-
tized into one body, whether we be
Jew or Gentile, whether we be bond
or free. We being many are one bread,
and one body. 1 Cor. 10:17. Here the
Jews and Gentiles are referred to as
being not only one body but one
bread. The margin says "loaf."

There is leaven in the Church to-
day and will be until the Pentecostal
days are over and the Lord takes
His true blood-washed saints in the
rapture. While this is the case we are
not to fold our arms and let the
leaven that exists sour the entire

REAPING TIME IS COMING

CENTERVILLE, Ind.— We have
had a ten days meeting here conduct-
ed by Brother J. L. Goins and his
helpers of Christopher, Ill. While
there were no open results we feel
that seed have been sown in good
soil and we hope to have Brother
Goins and party back this fall to reap
the harvest.

Brother Goins gave the best ser-
mons we have ever had in this com-
munity. This is a new field and it
is just a little hard to get the light
of the baptism of the Holy Ghost to the
people but we are thanking God for
a man who is not afraid to preach it
and for a few who will walk in His
light. The music, both vocal and in-
strumental by Sister Marie Pickett
of Benton, Ill. was enjoyed by all.
Also Brother Willie Goins did fine
work in leading the song service.

We have no Church of God here.
Pray for us that God will give us one
in the near future, also pray that
those who have seen the light on the
baptism will accept it and walk in
the light as He is in the light. For
the service of our King.—Brother and
Sister Sam Helton, Brother and Sister
Dan Kucher.

JESUS WILL NEVER LEAVE NOR FORSAKE

PHILADELPHIA, Miss. — I
praise the dear Lord because He
blesses me wonderfully each
day as I go down through life.
He saved, sanctified and filled
me with the Holy Ghost and
added me to the great Church
of God. I am so glad that we
have a wonderful Savior to look
to in time of need. He is always
the same. We can call on Him
through the dark and gloomy
hours and He will answer our
prayers. He will never leave nor
forsake us.

There are many of the dear
saints that I never expect to see
down here on this earth but if
we all hold out faithful we will
meet in that beautiful city that
is prepared for those who en-
dure. I started out to serve the
Lord when I was young and I am
not sorry of it. It won't be long
until Jesus comes and carries
us home where there will be no
sin. I ask you all to pray that I
will stand true.—Kattie Wat-
kins, R. No. 5.

lump. Paul said to the Church at Cor-
inth, "Purge out therefore t he old
leaven, that ye may be a new lump.

Since a little leaven leaveneth the
whole lump we are to do our best to
keep this leaven reduced as much as
possible.

These thoughts may bring some
controversy, but I believe they are
truths for us today. So let us stay
in the unity of the Spirit until we
come to the unity of the faith.

Before Pentecost there was division
among the brethren, they were con-
tending who should be the greatest
in the kingdom, but on that day they
were of one accord.

I am sure that was a wonderful oc-
casion, when they all began to speak
with other tongues and magnify God,
while cloven tongues like as of fire
sat on each of them.

These Pentecostal days have been
on ever since the beginning of this
notable event. While it is true the
rain has been falling only moderately,
but today we are glad to announce
to the world that we have come to the
other end of Pentecost and the same
experiences are accompanying believ-
ers. Thousands are rejoicing for de-
liverance from bondage. They also
rejoice because they realize that the
time of harvest is at hand. The time
for gathering the precious fruit spoken
of by James. See James 5:7. This
fruit is referred to as the "blessed
and holy."

OPINION OF STATE SUPREME COURT

(Continued from page two)

elders, they established a publishing
house, a Bible school, an orphanage,
constructed a tabernacle, provided
plans for financing the church and its
various institutions.

As will be seen from the foregoing,
they prescribed qualifications for
members, ministers and officers,
adopted rules for the conduct of the
various churches; said for what of-
fenses ministers and members should
be tried and dismissed and by whom,
and exercised a general supervision
and control over the church and its
institutions.

About the only difference found in
the constitution that differs from
their former practice is that the of-
ficial Assembly, composed of the
twelve and seventy elders and the
General Overseer, was given power to
prescribe rules and answer questions;
these duties having theretofore been
performed by the General Assembly.
But these duties pertained alone to
the Church in its governmental capac-
ity, and the change was likely due to
the fact that the church had grown
to such proportions that the General
Assembly, within a limited period,
could not attend to all of these mat-
ters, in addition to its other duties.

Furthermore, this instrument is not
strictly a constitution in the sense
that it contains the fundamental prin-
ciples upon which the church is
founded, which, concededly, is the
Bible. It is more in the nature of a
code of rules and regulations to gov-
ern its officers and members.

The idea which has prevailed in this
church from the beginning is that it
is founded upon and governed by the
principles, rules and teachings con-
tained in the Bible; that the General
Assembly is judicial only and not
legislative; that, at least in theory,
every action taken by the General As-
sembly is but an interpretation of the
Bible, and that what is embodied in
the so-called constitution is nothing
more than a compilation of interpre-
tations given at previous sessions. In
other words, the Bible is their constitu-
tion and the General Assembly the
court of last resort that interprets
and applies it to questions as they
arise.

If the General Assembly, in adopt-
ing the constitution, went further
than it had theretofore gone, what it
did was in line and keeping with its
previous actions, and was justified by
custom and usage long acquiesced in
by the members of the church.

Calling an instrument a constitu-
tion does not necessarily make it
such, and by the adoption of the
paper in question we find that it was
not intended as a statement of the
fundamental principles "of faith and
practice" of the Church of God.

It would seem, however, that, under
the authorities, the General Assembly
was empowered to adopt a constitu-
tion.

In 23 R. C. L., 429, it is said:

"It is well settled that religious
societies and churches may, by their
governing bodies, adopt a constitution
and prescribe rules and regulations
for their own government and dis-
cipline, and such constitution, rules,
and regulations will be obligatory on
the members, congregations, and of-
ficers of such societies, and will be
given effect by the civil courts so
long as they are reasonable and not

inconsistent with or repugnant to the
laws of the land, and are conformable
and subordinate to the charter of the
society where incorporated."

We find it unnecessary to pass upon
this question since the cross bill does
not ask that this instrument be de-
clared invalid; neither do cross com-
plainants show that they are affect-
ed by the instrument, or that they are
in a position to question its validity.

But if it be conceded that this is,
strictly speaking, a constitution, and
that the General Assembly was with-
out power to adopt it, nevertheless,
in the circumstances, we would be un-
willing to hold that those mem-
bers who favored and supported it thereby
departed from the faith and forfeited
their interest in the church and its
property, especially when they were
induced to favor it by those who are
now attacking it.

As heretofore stated, there is no
question of faith, creed or doctrine
involved, and if the complainants, and
those they represent, honestly exceed-
ed their authority, it affords no basis
for excommunication or forfeiture of
interest in the church property.

Certainly, under the long usage
established and acquiesced in by the
members of the church, the General
Assembly had power to create offices
and appoint officers; such power is
lodged in no other body; and the com-
plainants, having been appointed to
conduct the affairs of the church, are
the proper parties to manage and con-
trol its institutions until the General
Assembly appoints others to succeed
them.

The chancellor very properly re-
ferred to the master the taking and
stating of an account between Tom-
linson and the church.

For the reasons stated herein, the
decree of the Court of Appeals will be
reversed and that of the chancellor
affirmed in its entirety.

All accrued costs will be taxed
against the defendants to the original
bill and the cross complainants.

The cause will be remanded to the
chancery court for the execution of
its decree.

NOTE

The above opinion of the State
Supreme Court in the Church case is
printed in full from a certified copy
of said opinion for the benefit and in-
formation of our readers as thou-
sands of people are anxiously waiting
the full text of the final opinion de-
livered July 15 and filed July 16, 1927.

The opinion begins on page two and
continues on page three. Our reader
will observe that the court reversed
the decision of the Court of Appeals
and confirmed the decision of the
chancellor in its entirety, therefore,
for the further information of our
readers, we have printed the chancel-
lor's final decree which appears on
page four. It will be necessary to
read them both in connection in order
to obtain a comprehensive view of the
status of the case at present. The
reader will note that the original
opinion of the chancellor does not ap-
pear in this issue, but only the de-
cree that was written from and in
harmony with the original opinion.

It is expected that this and much
of the original pleadings and history
of the case that appears on record
will appear in booklet form and may
be obtained at this office.—Ed.

NOTICES :: SPECIALS

TENT MEETING

A revival meeting will begin (Chat-
tanooga, Tenn.) under a big tent lo-
cated in the heart of Ridgedale. Zeno
C. Tharp and Harry L. Whittington
in charge assisted by W. W. Harmon
and others. This meeting will begin
Thursday, July 28th and will continue
indefinitely.

The general public is invited to
attend and participate in this great
revival meeting.

The ministers directing this cam-
paign have been very successful in
both pastoral and evangelistic work.
They are fearless and uncompromis-
ing, their messages are soul stirring,
yet tender, gentle, and full of love.

It is hoped that this event will mark
the beginning of one of the most
successful revivals in that part of the
city of Chattanooga.

ALL DAY MEETING AND DINNER ON THE GROUND

A very successful revival has been
in progress for two weeks at Dividing
Ridge twenty miles north of Chatta-
nooga and seven miles east of Soddy,
Tenn.

There will be an all day meeting
July 31st. The neighboring churches
and community are invited to attend
and bring a full basket and expect a
great refreshing from the Lord.

VIRGINIA STATE CONVENTION

The Virginia State Convention will
convene at Marion, Va., Aug. 4th to
7th. State Overseer in charge, good
speakers are expected to be present.
Everybody invited and especially all
pastors, clerks and deacons should

be present. Free entertainment for
all.

On Sunday, the last day, there will
be dinner on the ground free for all
and in the evening we will dedicate
our new church building and an of-
fering will be received to pay there-
on. Let each church and minister do
their best to make this convention a
success and every church as far as
possible be represented.—John C.
Jernigan, State Overseer of Va.

Old time revival services to be con-
ducted at the Church of God in Wells-
ton, Ohio by Sister Fay K. Sease of
Dayton, Ohio.

This meeting begins the first Sun-
day in August and will continue two
weeks or longer. The saints at Iron-
ton, Jackson, Circleville, Lancaster
and all points are invited to come to
this meeting. We are expecting a
great time in the Lord. We are expect-
ing Brother and Sister Haynes to be
with us a good portion of the time.

You who like good things to eat,
come, for the people have plenty and
will make you feel welcome in their
homes. If you are hungry to be in a
real feast for your soul, take advan-
tage of this meeting. On the 14th of
August we will have all day services
and dinner on the ground. You who
can't come, pray for God to give us
a mighty out-pouring of His Holy
Spirit.

For further information, write I. N.
Lambert, 1409 New Jersey Ave.,
Wellston, Ohio.—Pastor R. E. Hamil-
ton.

(Continued on page four)

THE INFIDEL AND HIS DREAM

From "Death unto Life."

By W. Haslam.

He professed to be an infidel, and used to speak very freely of things which he said he did not believe. For instance: he boasted that he did not believe in God or the Bible, Christ or the devil, heaven or hell. He was well known among his neighbors, dreaded by some, and quite a mystery to others. He was continually to be seen about with his gun, especially on Sundays, when he was not ashamed to be thus desecrating God's holy day; on the contrary, he rather prided himself in not "shifting" his working-day clothes when other people were dressed in their best.

It was said to see a man of such intelligence and capacity defying public respect and opinion, and trampling upon every sense of right and propriety.

One Sunday evening, however, after a day spent as usual, in idling about and shooting little birds, our friend John was observed by a woman standing outside a church, under the window nearest to the pulpit. He stood there, listening very attentively to the sermon, till it was over; and then, before the congregation could come out, he made off stealthily and hastily, to escape observation. But passing near the woman who had been watching him, she heard him say, with a look of distress on his countenance, "It's no use, the devil's sure to have me! It doesn't matter!"

This woman told me on Monday morning what she had seen and heard; so I determined to go at once and see the man. It was not his dinner time yet; but I thought I would have a little conversation with his wife before he came home. To my surprise, however, I found him there. "What, not working today, John?" I said. "What's the matter?"

"I ain't very well," he answered. "I got no sleep last night; but I mean to work in the afternoon, for all that," he continued, with an air of determination and defiance.

"What's the matter? Have you got anything on your mind?" I inquired. "Mind?" he repeated, as if in contempt at the thought. "There is not much that ever troubles my mind." He then went on to give me a long account of his bodily ailments.

"But do you never think about your soul, John?" I asked; "never think about another world and eternity?" "Soul and eternity! I don't believe in either the one or the other of them!"

"Not believe you have a soul! Come, John, I am sure you know better than that." And I went on to speak of the joys of heaven, and the bitter torments of hell; of the love of God, who willeth not the death of the sinner, but rather that he should turn and live; and then I proceeded to tell him of the atonement which Jesus Christ finished on the cross, and that now there is pardon for the vilest sinner through the efficacy of the blood which has been shed once for all.

"You know, John," I continued, "that I do not care to argue about these things. There is mercy for you, if you will have it. We can bring water to the horses, but we cannot make them drink. My business is to put the way of pardon and salvation plainly before you; and after that, if you reject it, it will be your own fault if you perish. Do you know how to get forgiveness of sins?"

He seemed very uneasy all the time I was speaking; and at length, after a pause, he looked me in the face with a hardened expression, and said, "There's no pardon for me—I know it."

"That cannot be," I said; "I do not believe it."

"No," he continued, "there's no pardon for me. I have known that for fourteen years."

I inwardly resolved to get this dreadful secret from him, which was driving him to such evident desperation. A few days afterward an opportunity occurred, and I pressed upon him for his own sake to tell me, or some one else, what had happened fourteen years ago; and what special communication he had had with another world.

"Oh," he said, "I never told anybody; but I would as soon tell you as any one else. I had a dream once—do you ever have dreams? I have many things told me in dreams."

Then he was silent; but I was more curious than ever now, and begged him to tell me what had happened. At last he began. "I dreamt that I was walking along a broad smooth road, where everything was most lovely; the weather was fine, and the scenery grand; there were beautiful gardens, churches, chapels, theatres, houses, and indeed everything you could think of. The people all seemed to be delighting in it, as though they were out for a holiday. Some were walking, some singing, some dancing, and in one way or the other they all seemed to be enjoying themselves beyond bounds. Seeing a working man in a field close by, I called to him, and asked, 'Where does this road lead to?' He answered, 'To hell, straight on; you cannot

miss! 'Hell!' I was surprised! 'Hell!' I said to myself, 'this is very different to what I thought. Is the way to hell as pleasant as this? and are people so unconcerned about it?' I was amazed; but though the man told me this pleasant road led to hell, I did not stop; I went on and on, seemingly as pleased as others were. However, it did not continue like this long, for soon I came to a rough part, all up and down, where the atmosphere was thick and sulphury, and it was almost dark. I did not like it, and wished very much to get out of the place, but could not.

Seeing some people in the distance, I went near to ask them the way out. They were busy with long rakes raking cinders about on the dry ground, and would not answer my urgent inquiries. As I approached them I saw that they did not look like 'humans,' and that every now and then fire appeared from under ground, over which they raked cinders to keep it out of sight. They were so absorbed in their work that they did not heed my question, though I pleaded more and more earnestly. At last, I observed that one of them ceased from his strange work, and looked at me; whereupon I addressed myself to him, begging him to show me the way out of the place."

John added, "If I ever prayed in my life I prayed then; but he shook his head as if he pitied me, and said mournfully, 'The way you came in.' I replied, 'I cannot find it; then again he shook his head, as if to say, 'You never will.' I was obliged to rise from my knees, for the ground was so hot, and in my despair I ran I knew not whither. As I ran along in haste, I came to cracks in the ground full of fire; I stepped over them one after another, and ran on till I came to such a large chasm, that I could not jump over it. I turned and went in another direction, leaping and running, in a state of terror, till at last I came upon a sheet of glowing fire, into which I fell. Then I awoke. For fourteen years this has followed me; there is no hope for me!"

By this time he became very much excited and agitated; seizing his cap he ran out of the house, leaving his wife and myself in mute astonishment at his strange tale.

I went home pondering over the meaning of this dream, and was struck at the amount of truth in it. I thought—How fair are the promises of the world to begin with, and how delusive and disappointing they are at the end! Of course, Satan, the God of this world, will make the way to hell as bright and pleasing as he can; and if people take outward circumstances and pleasing prospects for indications of safety, they will lay themselves open to this deadly delusion. What a number there are who know, or might know, that they are on the road to hell; that they cannot miss; and yet they go on! And then how many people there are who rake cinders; that is, when thoughts of death, or judgment, or hell, obtrude themselves, how readily they cover them over with hopes of escape, or some good intentions to be better, before it is too late. How often parents do the same with their children, for they cannot bear to think of their being lost forever; so they hope that somehow they will be changed before they die! How often preachers rake cinders also, by addressing their hearers as if they were all safe, and only wanted a little teaching now and then; and it may be a little warning occasionally! They cannot bear to tell them plainly that they are lost now, and may be lost forever, if they do not repent and believe the gospel; they would rather "be persuaded better things of them, and things which accompany salvation," though they know for certain that there are many unsaved ones in their congregation. They entertain them with good hearty services and pleasing sermons, and then let them go on their way to the solemn end, perfectly unconscious of any danger.

The Lord Jesus had no such false charity as this. He has told us plainly that there is no hope for any one of us while we are still on the broad road to ruin and in an unchanged state; that we must be born again, or we cannot see the kingdom of God; that we must believe on the Lord Jesus Christ, who died in our stead on the cross, or perish forever. Preachers therefore ought to be more faithful, because life is so uncertain, and the warnings of God so sure.

Well did John dream that they did not look like human beings, who were raking cinders to keep the fire out of sight.

After some days I got light on the subject of this awful dream, and hastened to tell John that I had found the way out of the fearful place for him. He would not hear me for some time; but I told him that the prodigal son said, "I will arise and go to my father, and say unto him, I have sinned." "You see, John," I continued, "he came back the way he went, and he found pardon; that is the way for you."

I then knelt down and prayed, and he knelt with me at his table. There he remained for four hours without speaking a word, until I was obliged to go. No sooner had I gone, than John's heart failed him, and he burst out crying aloud, and said to his wife, "Oh, Mary, what shall I do? what shall I do?"

"Take the book and read," she said, pushing the Bible along the table to



The above photograph was taken at the State Capitol of Tennessee just after the adjournment for the day after hearing the case, the Church of God vs. A. J. Tomlinson and others, and is some of the parties who were in attendance at that important hearing and who were asked to pose for the picture.

Their names are as follows: First row left to right, J. S. Llewellyn, Editor and Publisher, T. S. Payne, Superintendent of Education, Hon. Charles S. Mayfield, Attorney, J. H. Walker, Pastor of the Church of God at Etowah, Tenn.

Second row left to right, Mrs. J. H. Walker, A. B. White, Mrs. A. B. White, S. W. Latimer, Pastor of Church of God, Cleveland, Tenn., R. Dodson, W. S. Jackson.

him. It was open at the fifteenth chapter of St. Luke, where he read the words aloud, "I will arise and go to my father, and will say unto him, Father, I have sinned." The spell was broken, and the string of his tongue loosened, so that he cried aloud for mercy.

This was no unusual thing in one house or another; but in this particular dwelling it was wonderful. His next-door neighbor, who had often heard the sound of cursing and swearing there, but never the voice of prayer, was so astonished, that he rose and came to the door to assure himself of the astonishing fact. It was quite true; surely it was John's voice praying. So lifting the latch, he went in and shouted, "Glory to God!" But John cried for mercy. Then, while listening to his friend, who pointed him to "the Lamb of God, who taketh away the sin of the world," he found that

"There is life for a look at the crucified One;"

and then they praised God together. It was a joyful meeting when I saw him again, and thanked God with him for the marvelous change which had been wrought in his soul. His very face was altered; and instead of the restless and defiant glare there used to be in his countenance, there was rest and cheerfulness.

I pointed out to him, from that same portion of the Word of God which had been blessed to his soul, that there was something more than pardon; that there was also the best robe, the ring, the shoes, and the feast of rejoicing. The Father's arms round the neck of the prodigal son is a token of forgiveness—the robe, of righteousness divine which covers us; the ring of our union with Christ; the shoes of strength, even grace, with which we walk; and the feast of rejoicing, the believer's privilege of joy and thanksgiving.

John's conversion was a remarkable event, crowds of his fellow-workmen used to stand round him while he told his wonderful story. "Oh," he said, "I used to say there was no hell, when all the time I had it burning in my heart; but, glory be to God, I am saved from hell-to heaven!"

He seldom prayed in public after this without begging the Lord to loose the string of the tongue; for, as he said (speaking from experience), "so many are held captive by that dumb devil." He became a true missionary for souls, and was very zealous in his testimony, especially amongst his old companions, who worked in the same factory; he had the joy of seeing many of them brought to the Lord.

EVENING LIGHT IS SHINING

LEICESTERFIELD, Jamaica. —We are glad for the evening light that is shining in our souls. Jamaica is on the hill top. The power of God is working mightily among us. We are having wonderful times in the Lord and the Church of God is going ahead. Souls are being saved and added to our number. On the 15th of May twelve were saved and on the 23rd of May nine were added to the church. We thank God for His blessings. Pray for us.—Claudius Johnson.

GOD IS ADDING TO HIS NUMBER

SESSER, Ill.—We have just closed our ten days meeting with great victory. The Lord was with us. Thirty-one were saved and reclaimed, twenty-two sanctified and twenty-six received the Holy Ghost. The Lord is doing wonderful things for His children at this place.

Brother Bixler gave out the Gospel in its purity. He does not compromise with the devil and we are proud to call him our leader. Eighteen were added to the church and twenty-eight followed in water baptism. We observed the Lord's Supper and feet washing and all went home feeling encouraged to press on. Pray for us at this place.—Mrs. Gertrude Loker, Clerk.

DECREE

CHURCH OF GOD, et al

vs.

A. J. TOMLINSON et al

Number 1891

In Chancery Court of Bradley County, Tennessee.

This cause came on for further and final hearing before the Honorable T. L. Stewart, Chancellor, holding the Chancery Court of Bradley County, Tennessee, on the 15th day of April, 1925, upon the original bill, the amended and supplemental bill, the answers of defendants, the judgments pro confesso heretofore entered; the cross bill of defendants and the answer of the cross defendants thereto, the amendments of record to both the original bill and the cross bill, proof and exhibits and the whole record, from all of which the Court is of opinion that the original complainants are entitled to the redress sought and that cross complainants are not entitled to the relief sought under the cross bill.

It is therefore ORDERED, ADJUDGED and DECREED that said cross bill be dismissed, and the cross complainants and A. J. Lawson, Howard Lawson, C. B. Keeney, J. K. Miolin and Chas. L. Simmons, sureties on their bond for costs, will pay all costs incident to the cross bill, for which execution may issue.

The Court is of opinion, and therefore ADJUDGES and DECREES, that the organization calling itself the Church of God, and represented by F. J. Lee as General Overseer, and by M. S. Lemons, T. L. McLain, J. S. Llewellyn, J. B. Ellis and T. S. Payne as Trustees of the General Assembly thereof, and by M. S. Lemons, T. L. McLain, J. S. Llewellyn, J. B. Ellis, T. S. Payne, E. Haynes, F. J. Lee, E. J. Boehmer, G. A. Fore, John Attey, S. W. Latimer, and A. Gann as the Board of Elders of the said Church, is the true and original Church of God, and as such is exclusively entitled to the name and properties of the said Church, and is entitled to the aid of the Courts in procuring and protecting the same.

It is therefore ORDERED, ADJUDGED and DECREED by the Court that Defendants A. J. Tomlinson, A. J. Lawson, Homer Tomlinson, J. P. Hughes, George T. Brouayer, S. O. Gillespie, C. T. Anderson, and all other defendants to this cause, and all other persons who are represented by any of the above named defendants or who are standing with and in like manner with said defendants, and all manner to any of said defendants, or are members of the same church or organization with said defendants, and all of their agents, representatives and fellow members are hereby expressly and perpetually enjoined from claiming or representing themselves to be connected in any way with the Church of God or any of the departments or allied organizations of said Church; from keeping and retaining any contribution or remittance of any kind sent to the Church of God; from receiving members into any church or organization upon the claim or representation that the same is the Church of God; from telling, printing, claiming or representing that the Complainants are not the Church of God and the true officers thereof; and from hindering, molesting, or in any way blocking or impeding the business and progress of the Complainant Church of God.

Defendants will be permitted to worship in such lawful manner as they see fit, provided only that they do not use the name of said Church or take other steps to make people believe that they are said Complainant church or do not undertake to procure or hold the properties thereof. Defendants will be permitted to adopt another and distinctive name, or may by adopting such suitable prefix or suffix as to avoid any confusion, use the name Church of God, but before so doing shall file in this Court notice of the name proposed to be adopted, giving complainants notice thereof, and procure the assent of the

Court thereto.

As to the judgment sought against Defendant A. J. Tomlinson for an alleged shortage of the Church's funds, the Court is of opinion that said Tomlinson should be charged with all sums coming into his hands as the property of the church, and that he should be credited with all sums paid out by him for the church or any organizations in connection therewith; but the proof now before the Court is not sufficient for the Court to accurately arrive at the proper amount; and, this seeming to be a proper case therefor, this matter is referred to the Master to state an account between the parties from all the proof now on file and all additional proof offered by any of the parties.

The Court is of opinion that the defendants who are holders of the certificates of indebtedness are entitled to judgments thereon against the General Assembly of the Church and the officers thereof in their official capacity. It not appearing from the proof, however, as to who are the certificate holders and the exact amount due to each, this matter is also referred to the Master to hear proof, including any now on file, and report as to who are the holders of the said certificates and the exact amount due to each. The Complainant Trustees may, however, at any time sell or encumber any of the Church property and pay any or all of these or other valid indebtedness of the church without waiting for the coming in of the said report.

On account of the appeal of this case, hereinafter set forth, the Master may hold said references in abeyance pending the action of the appellate Courts on said appeal.

It is further ordered, ADJUDGED and DECREED by the Court that all defendants (except the certificate holders) will pay all costs of this cause, for which execution may issue.

Defendants and cross complainants duly excepted at the time to all of the foregoing actions and decree of the Court and prayed an appeal to the next term of the Court of Civil Appeals at Knoxville which is granted, upon defendants entering into bond for the payment of the costs of said appeal in the sum of seventeen hundred and fifty dollars which bond is filed.

The order heretofore made in this case requiring Complainants to render a monthly statement into the office of the Clerk and Master showing receipts and disbursements, is so modified as to require the complainants to render a statement every three months showing the total receipts and total disbursements, pending the appeal prayed in this cause, but said statement is not required to be itemized or in detail.

Upon motion of Complainants, it is ordered that the Chancellor's notes, or opinion, is made a part of the record and will be copied in and from a part of the transcript in this cause, in the event of an appeal.

It is agreed by the parties and accordingly so ordered by the Court, that all of the original exhibits filed in this cause be sent up with the transcript as part of the record in this cause and that the same need not be copied into the transcript in this cause as to do so would cause great expense, trouble and labor unnecessarily.

For entry

T. L. Stewart, Chancellor.

NOTICES

(Continued from page three)

The Church of God at Lone Elm

I would like to know the whereabouts and spiritual condition of Arthur and Natlie Howard. Last heard from in West Texas.—C. R. Knight, Treasurer, Dodd City, Tex.

The Church of God at Pratt City, Ala. would like to know the whereabouts and spiritual condition of the following: T. W. Westbrook, L. W. Westbrook, Flora Mae Ford, H. J. Hower, Myrtle Jones, Velma Jones, C. J. McLenney, Emma Powers, Alice Ramey.—J. A. Franklin, Clerk and Treasurer, Pratt City, Ala., R. 2, box 21.

To whom it may concern: The State Convention of the Churches of God in Ga., will convene at the Church of God on 6th St., Atlanta, Ga., beginning Friday night before the 4th Sunday in August and continuing

REQUEST

I praise God for saving, sanctifying and filling me with the Holy Ghost. I am trusting Him with my body tho' I am not well at present. I have stomach trouble and I desire the prayers of the saints of God everywhere that God will heal my body. I am a member of the Church of God and love it better every day. Pray that I will stand true.—J. B. Turner, Pelzer, S. C.

Please pray for my dear mother, who is very sick, that she might be healed. Pray for myself and Sister Minnie Hall as we are here without any preaching and every one is against us. May the Lord send us a real true blue preacher here.—Zona Cody, Clarkrange, Tenn.

Last February I became very ill. The doctors said I had six months to live but the Church of God saints came and prayed for me. I prayed for God to save me. I got out of bed but am not completely healed. The Lord sanctified me and gave me the Holy Ghost also. I ask all of God's saints to pray that He will heal me. I have T. B.

I have three little children, the oldest one is eleven. I have no one to leave them with except a step-father, so I want you to earnestly pray for God to add days to my life. I know He can heal me and I'll do anything He wants me to do. I praise Him for what He has done for me but I want to be completely healed. Would like to hear from some of the good sisters and brothers. I need your prayers.—Flora Moore, Catlettsburg, Ky.

I thank the Lord for saving, sanctifying and filling me with the Holy Ghost. I want the saints everywhere to pray for me that God will have His way in my life and that He will heal me of some kind of nervous spells.—A sister in the Church of God.

I was in the dark world of sin but bless the dear Lord He found me and added me to the Church of God. I praise the Lord for healing me. I am on the bed of affliction now and I want you all to pray for me and my mother. She desires prayer that she may be healed.

Pray for God to send us a good preacher. Brother Miller was our pastor but moved away. We would like to have him back, or one just as good. Pray for me.—Effie McClain, Cicard, Ala.

thru Sunday. Would be glad for every church to be represented either by person or letter.

All who have applied for papers, be present on Saturday. Everybody invited. Address all letters to Brother A. Gann, 220 Howell Mill Road, Atlanta, Ga. I hope to see you at the convention.—J. W. Culpepper, Overseer of Ga.

The Church at Washington, N. C., would like to know the whereabouts and spiritual condition of Brother C. H. Gaskins. His former address was Greenville, N. C., where his wife now resides.—T. L. Little, clerk, Washington, N. C. Route 3, box 58.

The district meeting at this place will convene at the Church of God at Quartz, Ga. Aug. 13th and 14th. State Overseer, J. W. Culpepper in charge. We are confidently expecting a good time in the Lord.—Frank Miller, district pastor.

In the Evangel of July 16th there was a piece headed "God's Children Are Gathering In." It should have head the Church of God set in order by Brother Scoggins with fifteen members instead of five members.

SPEEDWELL, Tenn.—I praise the Lord for healing my baby. We had the doctor for her and the longer we gave her medicine the worse she got. We called in some of the saints to pray for her and they prayed and anointed her with oil in the name of the Lord and He healed her.

I want you all to pray that I will get just where the Lord would have me be. Pray for my husband to be saved.—Mary Alice Sears.

NEW SONG BOOK

TRIUMPHANT SONGS

We have a limited quantity of our new song books, TRIUMPHANT SONGS. All who are interested would do well to get some of these books and look them over. They are especially compiled for use in camp meetings, revivals, Sunday School and church services.

Price Single Copy, 25c, per doz. \$2.50, fifty \$10.00, one hundred \$18.00

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